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SANSKRIT CITATIONS IN THE LIFE DIVINE

*Text of the quotations under the headings of the chapters
and of the passages referred to in the body of the book.*

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The original texts from the Vedas, the Upanishads, the Gita and the Puranas cited by Sri Aurobindo at the head of each chapter of his book, *The Life Divine*, are given here in Sanskrit together with his English translations of them. The texts quoted, or referred to, in the body of the book also are given in Sanskrit.

SANSKRIT CITATIONS
IN
THE LIFE DIVINE

VOLUME I

CHAPTER I

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम् ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥
क्रियात्या यत्समया भवाति या व्यूषुर्याश्च नूनं व्युच्छान् ।
अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोपमन्याभिरेति ॥

ऋग्वेद I. 113. 8, 10.
कुत्स आंगिरसः,
उषाः, त्रिष्टुप् ।

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोहचानः ॥
यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि ।
होता यजिष्ठो मह्ना शुचध्यै हव्यैरग्निर्मनुष ईर्यध्यै ॥
ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।...

ऋग्वेद IV. 1. 7 ; 2. 1 ; 4. 5
वामदेवो गौतमः,
अग्निः, त्रिष्टुप् ।

CHAPTER I

She follows to the goal of those that are passing on beyond, she is the first in the eternal succession of the dawns that are coming,—Usha widens bringing out that which lives, awakening someone who was dead

What is her scope when she harmonises with the dawns that shone out before and those that now must shine? She desires the ancient mornings and fulfils their light, projecting forwards her illumination she enters into communion with the rest that are to come

Kutsa Angirasa—Rig Veda

I 113 8, 10

Threecfold are those supreme births of this divine force that is in the world, they are true, they are desirable, he moves there wide-overt within the Infinite and shines pure, luminous and fulfilling

That which is immortal in mortals and possessed of the truth, is a god and established inwardly as an energy working out in our divine powers

Become high-uplifted, O Strength, pierce all veils, manifest in us the things of the Godhead

Vamadeva—Rig Veda

IV 1 ~, IV 2 1, IV 4 5

स तपोऽतप्यत । स तपस्तप्त्वा ॥

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्ति । तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति ।
तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ॥...

तैत्तिरीय उपनिषत्

III. 1, 2. ऋग्वल्ली.

Page 17, line 29 (1st. Ed.).

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशःश्रोत्रे वाग्विवृताश्च वेदाः ।

वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी

ह्येष सर्वभूतान्तरात्मा ॥

Page 17, l. 30.

द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यम्

Page 18, l. 8-9.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो ।

Page 19, l. 29-30.

अन्यदेव तद्विदितादथो अविदितादधि ।

Page 20, l. 2-3.

उत ब्रुवन्तु नो निदो “निरन्यतश्चिदारत” ।

दधाना इन्द्र इहुवः ॥

Page 21, l. 3-4.

एको वशी निष्क्रियाणां बहूनामेकं बीजं

बहुधा यः करोति ।

मुण्डक उपनिषत्

II. 1. 4.

बृहदारण्यक उपनिषत्.

I. 1. 1.

केन उपनिषत्

I. 3.

केन उपनिषत्

I. 3.

ऋग्वेद I. 4. 5.

मधुच्छन्दाः वैश्वामित्रः

इन्द्रः गायत्री ।

श्वेताश्वतर उपनिषत्

VI. 12.

CHAPTER II

He energised conscious-force (in the austerity of thought) and came to the knowledge that Matter is the Brahman. For from Matter all existences are born ; born, by Matter they increase and enter into Matter in their passing hence. Then he went to Varuna, his father, and said, "Lord, teach me of the Brahman." But he said to him : "Energise (again) the conscious-energy in thee ; for the Energy is Brahman."

Taittiriya Upanishad.

III. 1, 2.

CHAPTER III

सर्वं ह्येतद् ब्रह्म अयमात्मा ब्रह्मः सोऽयमात्मा चतुष्पात् ॥

अव्यवहार्यम्...अलक्षणम् अचिन्त्यम्...प्रपञ्चोपशमम् ॥

माण्डूक्योपनिषत्,
श्लोक—2, 7.

CHAPTER IV

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।

अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुः ॥

तैत्तिरीयोपनिषत्,
II. 6.

Page 42, l. 29-30.

असद्वा इदमग्र आसीत् । ततो वै सद्जायत ॥

तैत्तिरीयोपनिषत्,
II. 7.

Page 43, l. 24-26.

सदेवं सोम्येदमग्र आसीदेकमेवाद्वितीयं । तद्वैक आहु रसदेवेदमग्र
आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ • कुतस्तु खलु सोम्यैव
स्यदिति...कथमसतः सज्जायेत...; सत्त्वेव सोम्येदमग्र आसी-
देकमेवाद्वितीयम् ॥

छान्दोग्योपनिषत्,
VI. 2. 1, 2.

CHAPTER III

All this is the Brahman ; this Self is the Brahman and the Self is fourfold.

Beyond relation, featureless, unthinkable, in which all is still.

Mandukya Upanishad.
Verses 2, 7.

CHAPTER IV

If one knows Him as Brahman the Non-Being, he becomes merely the non-existent. If one knows that Brahman Is, then is he known as the real in existence.

Taittiriya Upanishad.
II. 6.

CHAPTER V

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ।

ईशोपनिषत्,
श्लोक II, 14.

CHAPTER VI

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्तस्तेनामृतत्वमेति ॥

श्वेताश्वतरोपनिषत्,
I. 6.

CHAPTER VII

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

श्वेताश्वतरोपनिषत्,
IV. 7.

Page 89, 1. 25.

एता अर्षन्ति हृद्यात्समुद्रात् शतव्रजाः ।

ऋग्वेद, IV. 58. 5.
बामदेव
.. आपो वा गावो वा
त्रिष्टुप् ।

CHAPTER V

By the Ignorance they cross beyond Death and by the Knowledge enjoy Immortality By the Non-Birth they cross beyond Death and by the Birth enjoy Immortality.

Isha Upanishad.

Verses 11, 14.

CHAPTER VI

The Soul of man, a traveller, wanders in this cycle of Brahman, huge, a totality of lives, a totality of states, thinking itself different from the Impeller of the journey. Accepted by Him, it attains its goal of Immortality.

Swetaswatara Upanishad.

I. 6.

CHAPTER VII

The soul seated on the same tree of Nature is absorbed and deluded and has sorrow because it is not the Lord, but when it sees and is in union with that other self and greatness of it which is the Lord, then sorrow passes away from it.

Swetaswatara Upanishad.

IV. 7.

CHAPTER VIII

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।

दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

कठोपनिषत्,

III 12.

Page 98, 1 7-9

बुद्धिग्राह्यमतीन्द्रियम् ।

गीता, VI. 21.

CHAPTER IX

सदेव . एकमेवाद्वितीयम् ।

छान्दोग्योपनिषत्,

VI 2. I

CHAPTER X

ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम् ।

श्वेताश्वतरोपनिषत्,

I. 3.

य एष सुप्तेषु जागर्त्ति....।

कठोपनिषत्, V 8

CHAPTER VIII

This secret Self in all beings is not apparent, but it is seen by means of the supreme reason, the subtle, by those who have the subtle vision.

Katha Upanishad
III. 12.

CHAPTER IX

One indivisible that is pure existence.

Chhandogya Upanishad
VI. 2. 1.

CHAPTER X

They beheld the self-force of the Divine Being deep hidden by its own conscious modes of working.

Swetaswatara Upanishad.
I. 3.

This is he that is awake in those who sleep.

Katha Upanishad.
V. 8.

CHAPTER XI

को ह्येवान्यात्कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् ।

तैत्तिरीयोपनिषत्,

II. 7.

आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि
जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्ति ।

तैत्तिरीयोपनिषत्,

III 6

Page 150, 1 9-10

अग्निर्ह दाति रोमा पृथिव्याः ।

ऋग्वेद, I 65 8

पराशरः अग्निः, पक्तिः

CHAPTER XII

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यम् ।

केनोपनिषत्. IV 6

CHAPTER XI

For who could live or breathe if there were not this delight of existence as the ether in which we dwell ?

From Delight all these beings are born, by Delight they exist and grow, to Delight they return.

Taittiriya Upanishad
II. 7 ; III. 6.

CHAPTER XII

The name of That is the Delight ; as the Delight we must worship and seek after It.

Kena Upanishad.
IV. 6.

CHAPTER XIII

तदिन्वस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः ।

अन्यदन्यदसुर्यं वसाना नि मायिनो ममिरे रूपमस्मिन् ॥

ऋग्वेद III. 38. 7.
गाथिनो विश्वामित्रः,
इन्द्रः, त्रिष्टुप् ।

अरुरुचदुषसः पृश्निरग्रिय उक्षा विभर्त्ति भुवनानि वाजयुः ।

मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥

ऋग्वेद IX. 83. 3.
पवित्र आङ्गिरसः,
पवमानः सोमः, जगती ।

Page 177, 1 27

‘ऋतचित्’ । अग्ने...ऋतस्य बोधि, ऋतचित् स्वाधीः ।

ऋग्वेद IV. 3. 4.
वामदेवः ।

अग्ने कदा ऋतचिद्यातयासे ।

ऋग्वेद V. 3. 9
वसुश्रुतः ।

CHAPTER XIV

ततो हि शैलाब्धिधरादिभेदान

जानीहि (विश्रानि) विज्ञानविजृम्भितानि ॥

विष्णु पुराण
II 12. 39.

Page 193, 1 23-25

सदेव... इदमग्र आसीदेकमेवाद्वितीयम् ।

छान्दोग्योपनिषत्
VI. 2. 1.

CHAPTER XIII

By the Names of the Lord and hers they shaped and measured the force of the Mother of Light ; wearing might after might of that Force as a robe the lords of Maya shaped out Form in this Being.

The Masters of Maya shaped all by His Maya ; the Fathers who have divine vision set Him within as a child that is to be born.

Rig Veda.

III. 38. 7 ; IX. 83. 3

CHAPTER XIV

All things are self-deployings of the Divine Knowledge.

Vishnu Purana.

II. 12. 39.

CHAPTER XV

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्...
एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य ।

माण्डूक्योपनिषत्
श्लोक 5, 6.

Page 206, l. 6-7

ऋतस्य देवा अनुव्रता गुः ...

ऋग्वेद I. 65. 3.

व्रता देवानां प्रथमा ध्रुवाणि ।

पराशरः ।

ऋग्वेद III. 56. 1.

विश्वामित्रः ।

Page 206, l. 9.

ईश्वरः सर्वभूतानां हृद्देशे...तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

गीता XVIII. 61.

Page 206, l. 14.

कविर्मनीषी परिभूः स्वयंभूः याथातथ्यतोऽर्थान् व्यद-
धाच्छाश्वतीभ्यः समाभ्यः ।

ईशोपनिषत्
श्लोक 8.

CHAPTER XVI

भूतभृत्...समात्मा भूतभावनः ।

गीता IX. 5.

अहमात्मा...सर्वभूताशयस्थितः ।

गीता X. 20.

त्र्ययमा मनुषो देवताता

त्री रोचना दिव्या धारयन्त ।

ऋग्वेद V. 29. 1.

गौरिवीतिः शाक्त्यः,

इन्द्रः, त्रिष्टुप् ।

CHAPTER XV

One seated in the sleep of Superconscience, a massed Intelligence, blissful and the enjoyer of Bliss This is the omnipotent, this is the omniscient, this is the inner control, this is the source of all.

Mandukya Upanishad.
Verses 5, 6.

CHAPTER XVI

My self is that which supports all beings and constitutes their existence I am the self which abides within all beings.

Gita.
IX. 5 ; X. 20.

Three powers of Light uphold three luminous worlds divine.

Rig Veda.
V. 29. 1.

CHAPTER XVII

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥

ईशोपनिषत्
श्लोक 7.

CHAPTER XVIII

मनो ब्रह्मेति व्यजानात् ।

तैत्तिरीयोपनिषत्,
III. 4.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

गीता, XIII. 17.

CHAPTER XVII

He whose self has become all existences, for he has the knowledge, how shall he be deluded, whence shall he have grief, he who sees everywhere oneness?

Isha Upanishad.
Verse 7.

CHAPTER XVIII

He discovered that Mind was the Brahman.

Taittiriya Upanishad.
III. 4.

Indivisible, but as if divided in beings.

Gita.
XIII. 17

CHAPTER XIX

प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते ॥

तैत्तिरीयोपनिषत्,
II. 3.

Page 267, 1. 7-11.

कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान् व्यदधात्
शाश्वतीभ्यः समाभ्यः ॥

ईशोपनिषत्.,
श्लोक 8.

CHAPTER XX

नैवेह किंचनाग्र आसीन्मृत्युर्नैवेदमावृतमासीत् ।

अशनायया अशनाया हि मृत्युः

तन्मनोऽकुरुत आत्मन्वी स्यामिति ॥

बृहदारण्यकोपनिषत्,
I. 2. 1.

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।

प्र स्वादनं पितूनामस्ततार्तिं चिदायवे ॥

ऋग्वेद, V. 7. 6.
इष आत्रेयः,
अग्निः, अनुष्टुप् ।

CHAPTER XIX

Pranic energy is the life of creatures ; for that is said to be the universal principle of life.

Taittiriya Upanishad.
II. 3.

CHAPTER XX

In the beginning all was covered by Hunger that is Death ; that made for itself Mind so that it might attain to possession of self.

Brihadaranyaka Upanishad.
I. 2. 1.

This is the Power discovered by the mortal that has the multitude of its desires that it may sustain all things ; it takes the taste of all foods and builds a house for the being.

Rig Veda.
V. 7. 6.

प्र देवत्रा ब्रह्मणे गातुरेतु अपो अच्छा मनसो न प्रयुक्ति ...
अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥

ऋग्वेद X 30 1
कवष ऐल्लषः,
आपः, त्रिष्टुप् ।
ऋग्वेद III 22 1
गाथी कौशिकः,
अग्निः, त्रिष्टुप् ।

तृतीयं धाम महिषः सिषासन् त्सोमो विराजमनु राजति ष्टुप् ॥
चमूषच्छयेनः शकुनो विभृत्वा गोविन्दु द्रप्स आयुधानि बिभ्रत् ।
अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥

ऋग्वेद
IX. 96 18-19
दैवोदासिः प्रतर्दनः,
पवमानः सोमः, त्रिष्टुप् ।

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूहमस्य पांसुरे ॥
त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥
विष्णोः कर्माणि पश्यत यतो ब्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥
तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥
तद्विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत् परमं पदम् ॥

ऋग्वेद
I. 22. 17-21.
मेधातिथिः काण्वः,
विष्णुः, गायत्री ।

CHAPTER XXI

Let the path of the Word lead to the godheads, towards the Waters by the working of the Mind O Flame, thou goest to the ocean of Heaven, towards the gods ; thou makest to meet together the godheads of the planes, the waters that are in the realm of light above the sun and the waters that abide below.

Rig Veda.

X. 30. 1 ; III. 22. 3.

The Lord of Delight conquers the third status ; he maintains and governs according to the Soul of universality ; like a hawk, a kite he settles on the vessel and uplifts it, a finder of the Light he manifests the fourth status and cleaves to the ocean that is the billowing of those waters.

Rig Veda.

IX. 96. 18, 19.

Thrice Vishnu paced and set his step uplifted out of the primal dust ; three steps he has paced, the Guardian, the Invincible, and from beyond he upholds their laws. Scan the workings of Vishnu and see from whence he has manifested their laws. That is his highest pace which is seen ever by the seers like an eye extended in heaven, that the illumined, the awakened kindle into a blaze, even Vishnu's step supreme. . . .

Rig Veda.

I. 22. 17-21.

तस्मात्सर्वायुषमुच्यते इति ।

तैत्तिरीयोपनिषत्
II. 3.

ईश्वरः सर्वभूतानां हृद्देशे...तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

गीता XVIII. 61.

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद...

सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता ॥

तैत्तिरीयोपनिषत्
II. 1.

Page 331, l. 18

तम आसीत्तमसा गूह्यमग्रे अग्रकेत सलिलं सर्वम्... ।

ऋग्वेद, नासदीय सूक्त
X. 129. 3.

Page 331, l. 29-30.

या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥

ऋग्वेद III. 22. 3.

CHAPTER XXII

This it is that is called the universal Life.

Taittiriya Upanishad.

II. 3.

The Lord is seated in the heart of all beings turning all beings mounted upon a machine by his Maya.

Gita.

XVIII. 61.

He who knows the Truth, the Knowledge, the Infinity that is Brahman shall enjoy with the all-wise Brahman all objects of desire.

Taittiriya Upanishad.

II. 1.

CHAPTER XXIII

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा... ।

कठोपनिषत् IV. 12.

VI. 17.

श्वेताश्वतर उपनिषत्

III. 13.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते .. ॥

कठोपनिषत् IV. 5.

तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥

ईशोपनिषत्

श्लोक 7.

आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन ।

तैत्तिरीयोपनिषत्

II. 9.

CHAPTER XXIV

अन्नं ब्रह्मेति व्यजानात् ।

तैत्तिरीयोपनिषत्

III. 2.

CHAPTER XXIII

The Purusha, the inner Self, no larger than the size of a man's thumb.

Katha Upanishad.

IV. 12 ; VI. 17.

Swetaswatara Upanishad.

III. 13.

He who knows this Self who is the eater of the honey of existence and the lord of what is and shall be, has thenceforward no shrinking.

Katha Upanishad.

IV. 5.

Whence shall he have grief, how shall he be deluded who sees everywhere the Oneness?

Isha Upanishad.

Verse 7.

He who has found the bliss of the Eternal has no fear from any quarter.

Taittiriya Upanishad.

II. 9.

CHAPTER XXIV

He arrived at the knowledge that Matter is Brahman.

Taittiriya Upanishad.

III. 2.

नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥

के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥

ऋग्वेद

V. 12. 2, 4.

सुतंभर आत्रेयः,

अग्निः, त्रिष्टुप् ।

नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् ।

किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्बहनं गभीरम् ॥

न मृत्युरासीदमृतं न तर्हि न राज्या अह आसीत् प्रकेतः ।

आनीदवातं स्वधया तदेकं तस्माद्भान्यन्न परः किं चनास ॥

तम आसीत्तमसा गूह्यमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।

तुच्छ्येनाभ्वपिहितं यदासीत् तपसस्तन्महिनाजायतैकम् ॥

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।

सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा ॥

तिरश्चीनो विततो रश्मिरेपामधः स्विदासीश्दुपरि स्विदासीत् ।

रेतोधा आसन्महिमान आसन् त्वधा अवस्तात् प्रयतिः परस्तात् ॥

ऋग्वेद

X. 129. 1-5.

नासदीयसूक्तम् or

The Hymn of
Creation.

प्रजापतिः परमेष्ठी,

भाववृत्तम्, त्रिष्टुप् ।

CHAPTER XXV

I cannot travel to the Truth of the luminous Lord by force or by the duality Who are they that protect the foundation of the falsehood? Who are the guardians of the unreal word?

Then existence was not nor non-existence, the mid-world was not nor the Ether nor what is beyond. What covered all? where was it? in whose refuge? what was that ocean dense and deep? Death was not nor immortality nor the knowledge of day and night. That One lived without breath by his self-law, there was nothing else nor aught beyond it. In the beginning Darkness was hidden by darkness, all this was an ocean of inconscience. When universal being was concealed by fragmentation, then by the greatness of its energy That One was born. That moved at first as desire within, which was the primal seed of mind. The seers of Truth discovered the building of being in non-being by will in the heart and by the thought; their ray was extended horizontally; but what was there below, what was there above? There were Casters of the seed, there were Greatnesses; there was self-law below, there was Will above.

Rig Veda.

V. 12. 2, 4; X. 129. 1-5.

स वा एष पुरुषोऽन्नरसमयः ।...

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर आत्मा प्राणमयः ।

तेनैष पूर्णः ।...

अन्योऽन्तर आत्मा मनोमयः ।...

अन्योऽन्तर आत्मा विज्ञानमयः ।...

अन्योऽन्तर आत्मानन्दमयः । तेनैष पूर्णः ॥

तैत्तिरीयोपनिषत्

II. 1, 2, 3, 4. 5.

ब्रह्माणस्त्वा शातक्रत उद् वंशमिव येमिरे ॥

यत् सानोः सानुमारुहद् भूयेस्पष्ट कर्त्तवम् ।

तदिन्द्रो अर्थं चेतति ॥

ऋग्वेद

I. 10. 1, 2.

मधुच्छन्दा वैश्वामित्रः,

इन्द्रः, अनुष्टुप् ।

चमूषच्छ्रयेनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत् ।

अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥

मर्यो न शुभ्रस्तन्वं मृजानोऽत्यो न सृत्वा सनये धनानाम् ।

वृषेव यूथा परि कोशमर्षन् कनिक्रदच्चम्बोरा विवेश ॥

ऋग्वेद

IX. 96. 19, 20.

दैवोदासिः प्रतर्दनः,

पवमानः सोमः, त्रिष्टुप् ।

CHAPTER XXVI

There is a self that is of the essence of Matter—there is another inner self of Life that fills the other—there is another inner self of Mind—there is another inner self of Truth-Knowledge—there is another inner self of Bliss.

Taittiriya Upanishad.

II. 2-5.

They climb Indra like a ladder. As one mounts peak after peak, there becomes clear the much that has still to be done. Indra brings consciousness of That as the goal.

Like a hawk, a kite He settles on the Vessel and upbears it ; in His stream of movement He discovers the Rays, for He goes bearing his weapons : He cleaves to the ocean surge of the waters ; a great King, He declares the fourth status. Like a mortal purifying his body, like a war-horse galloping to the conquest of riches He pours calling through all the sheath and enters these vessels.

Rig Veda.

I. 10. 1, 2 ; IX. 96. 19, 20.

CHAPTER XXVII

पाकः पृच्छामि मनसाविजानन् देवानामेना निहिता पदानि ।
वत्से बृकयेऽधि सप्त तन्तून् वि तन्निरे कवय ओतवा उ ॥

ऋग्वेद I. 164. 5.
दीर्घतमा औचध्यः,
विश्वेदेवाः, त्रिष्टुप् ।

Page 406, l. 24-27.

को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् ।
तैत्तिरीयोपनिषत्
II. 7.

Page 407, l. 29-30.

कविर्मनीषी परिभूः स्वयंभूः ।

ईशोपनिषत्
श्लोक 8.

Page 408, l. 29.

तुरीयं त्विज्जनयद्विश्वजन्यः... ।

ऋग्वेद X. 67. 1.
अयास्य आज्जिरसः,
बृहस्पतिः, त्रिष्टुप् ।

CHAPTER XXVII

In the ignorance of my mind, I ask of these steps of the Gods set within. The all-knowing Gods have taken the Infant of a year and woven about him seven threads to make this weft.

Rig Veda.

I. 164. 5.

CHAPTER XXVIII

ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्चान् ।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥

ऋग्वेद V. 62. 1.
श्रुतविदात्रेयः,
मित्रावरुणौ, त्रिष्टुप् ।

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन् अपावृणु सत्यधर्माय दृष्टये ॥
पूषन्नेकर्षे... व्यूह रश्मीन्समूह ।
...यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥

ईशोपनिषत्
श्लोक 15, 16.

सत्यं ऋतं बृहत् ... ॥

अथर्व वेद
XII. 1. 1.

अभवत्...सत्यं चानृतं च सत्यमभवत् । यदिदं किंच ॥

तैत्तिरीयोपनिषत्
II. 6.

CHAPTER XXVIII

There is a Permanent, a Truth hidden by a Truth where the Sun unyokes his horses. The ten hundreds (of his rays) came together—That One. I saw the most glorious of the Forms of the Gods.

Rig Veda.

V. 62. 1.

The face of Truth is hidden by a golden lid ; that remove, O Fostering Sun, for the Law of the Truth, for sight. O Sun, O sole Seer, marshal thy rays, gather them together,—let me see of thee thy happiest form of all ; that Conscious Being everywhere, He am I.

Isha Upanishad.

Verses 15, 16.

The Truth, the Right, the Vast—

Atharva Veda.

XII. 1. 1.

It became both truth and falsehood. It became the Truth, even all this that is.

Taittiriya Upanishad.

II. 6.

SANSKRIT CITATIONS

IN

THE LIFE DIVINE

VOL. II

(PART I)

CHAPTER I

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्य-
प्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवम्...स आत्मा स विज्ञेयः॥

माण्डूक्योपनिषत्
श्लोक 7.

आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥
गीता II. 29.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
... ... सर्वत्र समबुद्धयः !
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

गीता XII. 3, 4.

... बुद्धेरात्मा महान्परः ॥
महत्तः परमव्यक्तम्, अव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्—सा काष्ठा सा परा गतिः ॥

कठोपनिषत्
III. 10, 11.

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

गीता VII. 19.

CHAPTER I

The Unseen with whom there can be no pragmatic relations, unseizable, featureless, unthinkable, undesignable by name, whose substance is the certitude of One Self, in whom world-existence is stilled, who is all peace and bliss—that is the Self, that is what must be known.

Mandukya Upanishad.

Verse 7.

One sees it as a mystery or one speaks of it or hears of it as a mystery, but none knows it.

Gita.

II. 29.

When men seek after the Immutable, the Indeterminable, the Unmanifest, the All-Pervading, the Unthinkable, the Summit Self, the Immobile, the Permanent,—equal in mind to all, intent on the good of all beings, it is to Me that they come.

Gita.

XII. 3, 4.

High beyond the Intelligence is the Great Self, beyond the Great Self is the Unmanifest, beyond the Unmanifest is the Conscious Being. There is nothing beyond the Being,—that is the extreme ultimate, that the supreme goal.

Katha Upanishad.

III. 10, 11.

Rare is the great of soul to whom all is the Divine Being.

Gita.

VII. 19.

CHAPTER II

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

गीता XIII. 16.

सत्यं ज्ञानमनन्तं ब्रह्म ।

तैत्तिरीयोपनिषत्
II. 1.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

गीता XIII. 19.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥

श्वेताश्वतरोपनिषत्
IV. 10.

देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।

... .. विदाम देवं भुवनेशमीड्यम् ॥

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

श्वेताश्वतरोपनिषत्
VI. 1, 7, 8, 11.

CHAPTER II

It is there in beings indivisible and as if divided.

Gita.

XIII. 16.

Brahman, the Truth, the Knowledge, the Infinite.

Taittiriya Upanishad.

II. 1.

Know Purusha and Prakriti to be both eternal without beginning.

Gita.

XIII. 19.

One must know Maya as Prakriti and the Master of Maya as the great Lord of all.

Swetaswatara Upanishad.

IV. 10.

It is the might of the Godhead in the world that turns the wheel of Brahman. Him one must know, the supreme Lord of all lords, the supreme Godhead above all godheads. Supreme too is his Shakti and manifold the natural working of her knowledge and her force. One Godhead, occult in all beings, the inner Self of all beings, the all-pervading, absolute without qualities, the overseer of all actions, the witness, the knower.

Swetaswatara Upanishad.

VI. 1, 7, 8, 11.

CHAPTER III

सोऽहमस्मि ॥

ईशोपनिषत्
श्लोक 16.

ममैवांशो जीवलोके जीवभूतः सनातनः ।...

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा ... पश्यन्ति ज्ञानचक्षुषः ॥

गीता XV. 7, 10.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति, अनभ्रन्नन्यो अभि चाकशीति ॥

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति ।

इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥

ऋग्वेद

I. 164. 20, 21.

दीर्घतमा औचथ्यः,

विश्वेदेवाः त्रिष्टुप.

CHAPTER III

He am I.

Isha Upanishad.

Verse 16.

It is an eternal portion of Me that has become the living being in a world of living beings. . . . The eye of knowledge sees the Lord abiding in the body and enjoying and going forth from it.

Gita.

XV. 7, 10.

Two birds beautiful of wing, friends and comrades, cling to a common tree, and one eats the sweet fruit, the other regards him and eats not. . . . Where winged souls cry the discoveries of knowledge over their portion of immortality, there the Lord of all, the Guardian of the World took possession of me, he the Wise, me the ignorant.

Rig Veda.

I. 164. 20, 21.

CHAPTER IV

कविर्मनीषी परिभूः स्वयंभूः ,

याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥

ईशोपनिषत्

श्लोक 8.

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥

... .. मम साधर्म्यमागताः ॥

गीता IV. 10. XIV. 2.

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

केनोपनिषत् I. 4.

एको वशी सर्वभूतान्तरात्मा ।

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥

कठोपनिषत्

V. 12, 11.

ईश्वरः सर्वभूतानां हृद्देशे ... तिष्ठति ॥

गीता XVIII. 61.

CHAPTER IV

The Seer, the Thinker, the Self-existent who becomes everywhere has ordered perfectly all things from years sempiternal.

Isha Upanishad.

Verse 8.

Many purified by knowledge have come to My state of being. . . . They have reached likeness in their law of being to Me.

Gita.

IV. 10 ; XIV. 2.

Know That for the Brahman and not this which men cherish here.

Kena Upanishad.

I. 4.

One controlling inner Self of all beings. . . . As the Sun, the eye of the world, is not touched by the external faults of vision, so this inner Self in beings is not touched by the sorrow of the world.

Katha Upanishad

V. 12, 11.

The Lord abides in the heart of all beings.

Gita.

XVIII. 61.

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥

गीता IX. 33.

आत्मेति योऽयं विज्ञानमयः ... हृद्यन्तज्योतिः

पुरुषः। स समानः सन्नुभौ लोकावनुसंचरति ... स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः ,

इदं च परलोकस्थानं च, सन्ध्यं तृतीयं स्वप्नस्थानं;

तस्मिन् सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च

परलोकस्थानं च , ... स यत्र प्रस्वपिति , अस्य लोकस्य

सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं निर्माय

स्वेन भासा स्वेन ज्योतिषा , प्रस्वपित्यत्रायं पुरुषः

स्वयंज्योतिर्भवति ॥ न तत्र रथा न...पन्थानो भवन्ति, ...

न तत्रानन्दा मुदः प्रमुदो भवन्ति, ... न तत्र वेशान्ताः पुष्करिण्यः

स्रवन्त्यो भवन्ति , अथ ... सृजते स हि कर्त्ता ॥

स्वप्नेन शारीरमभिग्रहृत्य असुप्तः सुप्तानभिचाकशीति ॥

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।

स ईयतेऽमृतो यत्र कामं हिरण्मयः पुरुषः एकहंसः ॥

... अथो खल्वाहुः “जागरित देश एवास्यैष इति , यानि

ह्येव जाग्रत्पश्यति तानि सुप्त इति” ; अत्रायं पुरुषः स्वयं-

ज्योतिर्भवति ॥

बृहदारण्यकोपनिषत्

IV. 3, 7, 9-12, 14.

... दृष्टं चादृष्टं च , ... अनुभूतं चाननुभूतं च, सच्चासच्च, सर्वं

पश्यति सर्वः पश्यति ॥

प्रश्नोपनिषत्

IV. 5.

CHAPTER V

Thou who hast come to this transient and unhappy world,
turn to Me.

Gita.

IX. 33.

This Self is a self of Knowledge, an inner light in the heart ; he is the conscious being common to all the states of being and moves in both worlds. He becomes a dream-self and passes beyond this world and its forms of death. . . . There are two planes of this conscious being, this and the other worlds ; a third state is their place of joining, the state of dream, and when he stands in this place of their joining, he sees both planes of his existence, this world and the other world. When he sleeps, he takes the substance of this world in which all is and himself undoes and himself builds by his own illumination, his own light ; when this conscious being sleeps, he becomes luminous with his self-light. . . . There are no roads nor chariots, nor joys nor pleasures, nor tanks nor ponds nor rivers, but he creates them by his own light, for he is the maker. By sleep he casts off his body and unsleeping sees those that sleep ; he preserves by his life-breath this lower nest and goes forth, immortal, from his nest ; immortal, he goes where he wills, the golden Purusha, the solitary Swan. They say, “ the country of waking only is his, for the things which he sees when awake, these only he sees when asleep ” ; but there he is his own self-light.

Brihadaranyaka Upanishad.

IV. 3. 7, 9-12, 14.

What is seen and what is not seen, what is experienced and what is not experienced, what is and what is not,—all it sees, it is all and sees.

Prasna Upanishad.

IV. 5.

CHAPTER VI

ब्रह्म सत्यं , जगन्मिथ्या ।

विवेकचूड़ामणि

श्लोक 20.

अस्मान्मायी सृजते विश्वमेतत् , तस्मिंश्चान्यो मायया संनिरुद्धः ॥

मायां तु प्रकृतिं विद्यात् , मायिनं तु महेश्वरम् ॥

श्वेताश्वतरोपनिषत्

IV. 9, 10.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

श्वेताश्वतरोपनिषत्

III. 15.

ऋग्वेद

X. 90. 2.

नारायणः, पुरुषः,

अनुष्टुप्.

वासुदेवः सर्वम् ।

गीता VII. 19.

CHAPTER VI

The Eternal is true ; the world is a lie.

Vivekachudamani.

Verse 20.

The Master of Maya creates this world by his Maya and within it is confined another ; one should know his Maya as Nature and the Master of Maya as the great Lord of all.

Swetaswatara Upanishad.

IV. 9, 10.

The Purusha is all this that is, what has been and what is yet to be ; he is the master of Immortality and he is whatever grows by food.

Swetaswatara Upanishad.

III. 15.

All is the Divine Being.

Gita.

VII. 19.

CHAPTER VII

चित्तिमचित्तिं चिनवद् वि विद्वान्... ॥

ऋग्वेद IV. 2. 11.

वामदेवो गौतमः,

अग्निः, त्रिष्टुप्.

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।

क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥

श्वेताश्वतरोपनिषत्

V. 1.

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोगार्थयुक्ता ।...

श्वेताश्वतरोपनिषत्

I. 9.

ऋतायिनी मायिनी सं दधाते मित्वा शिशुं जज्ञतुर्वर्धयन्ती ।...

ऋग्वेद, X. 5. 3.

त्रित आप्ल्यः,

अग्निः, त्रिष्टुप् ।

CHAPTER VII

Let the Knower distinguish the Knowledge and the Ignorance.

Rig Veda.

IV. 2. 11.

Two are there, hidden in the secrecy of the Infinite, the Knowledge and the Ignorance ; but perishable is the Ignorance, immortal is the Knowledge ; another than they is He who rules over both the Knowledge and the Ignorance.

Swetaswatara Upanishad.

V. 1.

Two Unborn, the Knower and one who knows not, the Lord and one who has not mastery : one Unborn and in her are the object of enjoyment and the enjoyer.

Swetaswatara Upanishad.

I. 9.

Two are joined together, powers of Truth, powers of Maya,—they have built the Child and given him birth and they nourish his growth.

Rig Veda.

X. 5. 3.

CHAPTER VIII

स्वभावमेके...वदन्ति, कालं तथान्ये ।

श्वेताश्वतरोपनिषत्
VI. १.

द्वे वाव ब्रह्मणो रूपे कालश्चाकालश्च ।

मंथ्युपनिषत्
VI. १५.

ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥

समुद्रादर्णवादधि संबत्सरो अजायत ।

... ... विश्वस्य मिषतो वशी ॥

ऋग्वेद
X. १९०. १, २.
माधुच्छन्दसोऽघमर्षणः
भाववृत्तम्, अनुष्टुप

स्मरो...भूयः...

अस्मरन्तो नैव ते कंचन...मन्वीरन्न विजानीरन्...

यावत् स्मरस्य गतं तत्रास्य यथाकामचारो भवति... ॥

छान्दोग्योपनिषत्
VII. १३.

एष हि द्रष्टा, स्प्रष्टा, श्रोता, भ्राता, रसयिता, मन्ता,

बोद्धा, कर्ता, विज्ञानात्मा, पुरुषः ।

प्रश्नोपनिषत्
IV. ९.

CHAPTER VIII

Some speak of the self-nature of things, others say that it is Time.

Swetaswatara Upanishad.

VI. 1.

Two are the forms of Brahman, Time and the Timeless.

Maitri Upanishad.

VI. 15.

Night was born and from Night the flowing ocean of being and on the ocean Time was born to whom is subjected every seeing creature.

Rig Veda.

X. 190. 1, 2.

Memory is greater: without memory men could think and know nothing. . . . As far as goes the movement of Memory, there he ranges at will.

Chhandogya Upanishad.

VII. 13.

This is he who is that which sees, touches, hears, smells, tastes, thinks, understands, acts in us, a conscious being, a self of knowledge.

Prasna Upanishad.

IV. 9.

CHAPTER IX

अत्रैष देवः स्वप्ने प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति,
दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च
सच्चासच्च सर्वं पश्यति, सर्वः पश्यति ॥

प्रश्नोपनिषत्
IV. 5.

स्वरूपावस्थितिर्मुक्तिस्तद्भ्रंशोऽहंत्ववेदनम् ॥

महोपनिषत्
V. 2.

एकः समुद्रो धरुणो रयीणामस्मद् हृदो भूरिजन्मा वि चष्टे ।

ऋग्वेद,
X. 5. 1.
त्रित आप्त्यः
अग्निः त्रिष्टप्

CHAPTER IX

Here this God, the Mind, in its dream experiences again and again what once was experienced, what has been seen and what has not been seen, what has been heard and what has not been heard ; what has been experienced and what has not been experienced, what is and what is not, all it sees, it is all and sees.

Prasna Upanishad.

IV. 5.

To dwell in our true being is liberation ; the sense of ego is a fall from the truth of our being.

Mahopanishad.

V. 2.

One in many births, a single ocean holder of all streams of movement, sees our hearts.

Rig Veda.

X. 5. 1.

CHAPTER X

आत्मनात्मानं पश्यन्नात्मनि ।

गीता, VI. 20.

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, ... तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति । यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं ... विजानीयाद्येनेदं सर्वं विजानाति ॥

सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ; इदं ब्रह्म, ... इमानि भूतानीदं सर्वं यदयमात्मा ॥

बृहदारण्यकोपनिषत्
IV. 5. 15, 7.

पराञ्च खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥

कठोपनिषत्
IV. 1.

न हि द्रष्टुं द्रष्टेर्विपरिलोपो विद्यते । न हि वक्तुर्वक्त्रेः ।
न हि श्रोतुः श्रुतेः ॥ न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते-
ऽविनाशित्वात्, न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत्, यद्वेदेत्, यच्छृणुयात्, यद्विजानीयात् ॥

बृहदारण्यकोपनिषत्
IV. 3. 23, 26,
27, 30.

CHAPTER X

They see the Self in the Self by the Self.

Gita.

VI. 20.

Where there is duality, there other sees other, other hears, touches, thinks of, knows other. But when one sees all as the Self, by what shall one know it? it is by the Self that one knows all this that is. . . . All betrays him who sees all elsewhere than in the Self ; for all this that is is the Brahman, all beings and all this that is are this Self.

Bṛihadaranyaka Upanishad

IV. 5. 15, 7.

The Self-Existent has pierced the doors of sense outward, therefore one sees things outwardly and sees not in one's inner being. Rarely a sage desiring immortality, his sight turned inward, sees the Self face to face.

Katha Upanishad.

IV. 1.

There is no annihilation of the seeing of the seer, the speaking of the speaker the hearing of the hearer the knowing of the knower, for they are indestructible , but it is not a second or other than and separate from himself that he sees, speaks to, hears, knows.

Bṛihadaranyaka Upanishad.

IV. 3. 23, 26, 27, 30.

CHAPTER XI

अयं लोको नास्ति पर इति मानी...॥

कठोपनिषत्

II. 6.

अनन्ते अन्तः परिवीतः ... ॥

अपादशीर्षा गुहमानो अन्ता ... ॥

ऋग्वेद

IV. I. 7, II.

वामदेवो गौतमः

अग्निः, त्रिष्टुप् .

य एवं वेदाऽहं ब्रह्मास्मीति स इदं सर्वं भवति ... ।

अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति, न स वेद ॥

बृहदारण्यकोपनिषत्

I. 4. 10.

सोऽयमात्मा चतुष्पात् । जागरितस्थानो बहिः प्रज्ञः ... स्थूलभुक्
... प्रथमः पादः । स्वप्नस्थानोऽन्तःप्रज्ञः ... प्रविविक्तभुक् ...
द्वितीयः पादः । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो
ह्यानन्दभुक् ... तृतीयः पादः । एष सर्वेश्वर एष सर्वज्ञ एषोऽन्त-
र्यामी ... । अदृष्टम् ... अलक्षणम् ... एकात्मप्रत्ययसारं ...
चतुर्थम् ; स आत्मा स विज्ञेयः ॥

माण्डूक्योपनिषत्,

श्लोक 2—7.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ॥

ईशानो भूतभव्यस्य ... स एवाद्य स उ श्वः ... ॥

कठोपनिषत्,

IV. 12, 13.

CHAPTER XI

One who thinks there is this world and no other.

Katha Upanishad.

II. 6.

Extended within the Infinite, . . . headless and footless, concealing his two ends.*

Rig Veda.

IV. 1. 7, 11.

He who has the knowledge "I am Brahman" becomes all this that is ; but whoever worships another divinity than the One Self and thinks, "Other is he and I am other", he knows not.

Brihadaranyaka Upanishad.

I. 4. 10.

This Self is fourfold—the Self of Waking who has the outer intelligence and enjoys external things, is its first part ; the Self of Dream who has the inner intelligence and enjoys things subtle, is its second part ; the Self of Sleep, unified, a massed intelligence, blissful and enjoying bliss, is the third part . . . the lord of all, the omniscient, the inner Control. That which is unseen, indefinable, self-evident in its one selfhood, is the fourth part : this is the Self, this is that which has to be known.

Mandukya Upanishad.

Verses 2-7.

A conscious being, no larger than a man's thumb, stands in the centre of our self ; he is master of the past and the present ; . . . he is today and he is tomorrow.

Katha Upanishad.

IV. 12, 13.

* Head and feet, the superconscious and the inconscient.

CHAPTER XII

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥

मुण्डकोपनिषत्

I. 1. 8.

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत ।

स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किंच ।

तत्सृष्ट्वा तदेवानुप्राविशत् । तदनुप्रविश्य सच्च

त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।

विज्ञानं चाविज्ञानं च । सत्यं चानृतञ्च । सत्यमभवत्

यदिदं किंच । तत्सत्यमित्याचक्षते ॥

तैत्तिरीयोपनिषत्,

II. 6.

तपो ब्रह्मेति ॥

तैत्तिरीयोपनिषत्,

III. 2-5.

CHAPTER XIII

ऋतं च सत्यं चाभीद्धात् तपसोऽध्यजायत ।

ततो राज्यजायत ततः समुद्रो अर्णवः ॥

ऋग्वेद

X. 190. 1.

माधुच्छन्दसोऽघमर्षणः

भाववृत्तम्. अनुष्टुप्

CHAPTER XII

By energism of Consciousness* Brahman is massed ; from that Matter is born and from Matter Life and Mind and the worlds.

Mundaka Upanishad.

I. 1. 8. .

He desired, "May I be many", He concentrated in Tapas, by Tapas he created the world ; creating, he entered into it ; entering, he became the existent and the beyond-existence, he became the expressed and the unexpressed, he became knowledge and ignorance, he became the truth and the falsehood : he became the truth, even all this whatsoever that is. " That Truth " they call him.

Taittiriya Upanishad.

II. 6.

Energism of consciousness* is Brahman.

Taittiriya Upanishad.

III 2-5.

CHAPTER XIII

From the kindled fire of Energy of Consciousness Truth was born and the Law of Truth ; from that the Night, from the Night the flowing ocean of being.

Rig Veda.

X. 190. 1.

* Tapas.

CHAPTER XIV

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

गीता V. 15.

अमन्यतान्यतात्मानो वै ते ... तदिमे मूढा उपजीवन्त्य-
भिष्वङ्गिनस्तर्थाभिधातिनोऽनृताभिशंसिनः सत्यमिवानृतं
पश्यन्ति ।

मैत्र्युपनिषत्

VII. 10.

अविद्यायामन्तरे वर्त्तमानाः ...

जङ्घन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमानाः यथान्धाः ॥

मुण्डकोपनिषत्

I २. 8.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

गीता II. 50.

आनन्दं ब्रह्मणो विद्वान् ... एतं ह वाव न तपति

किमहं साधुनाकरवम् किमहं पापमकरवमिति ।

स य एवं विद्वान् ... उभे ह्येवेष एते आत्मानं स्पृणुते ॥

तैत्तिरीयोपनिषत्,

II. 9.

इमे चेतारो अनृतस्य भूरेः ...

इमं ऋतस्य वावृधुर्दुरोणे शग्मासः पुत्रा अदितेरदब्धाः ॥

ऋग्वेद

VII. 60. 5.

मैत्रावरुणिर्वसिष्ठः.

मित्रावरुणौ, त्रिष्टुप्

CHAPTER XIV

The Lord accepts the sin and the virtue of none ; because knowledge is veiled by ignorance, mortal men are deluded.

Gita.

V. 15.

They live according to another idea of self than the reality, deluded, attached, expressing a falsehood,—as if by an enchantment they see the false as the true.

Maitri Upanishad.

VII. 10.

They live and move in the Ignorance and go round and round, battered and stumbling, like blind men led by one who is blind.

Mundaka Upanishad.

I. 2. 8.

One whose intelligence has attained to Unity, casts away from him both sin and virtue.

Gita.

II. 50.

He who has found the bliss of the Eternal is afflicted no more by the thought, “Why have I not done the good? Why have I done evil?” One who knows the self extricates himself from both these things.

Taittiriya Upanishad.

II. 9.

These are they who are conscious of the much falsehood in the world ; they grow in the house of Truth, they are the strong and invincible sons of Infinity.

Rig Veda.

VII. 60. 5.

प्रथमोत्तमे ... सत्यं मध्यतोऽनृतं तदेतदनृतमुभयतः
सत्येन परिगृहीतं^७. सत्यभूयमेव भवति ॥

बृहदारण्यकोपनिषत्.
V. 5. 1.

Page 476, 1. 2-4.

रूपं रूपं प्रतिरूपो बभूव ।

कठोपनिषत्,
V. 9.

The first and the highest are truth ; in the middle there is falsehood, but it is taken between the truth on both sides of it and it draws its being from the truth.*

Brihadaranyaka Upanishad

V. 5. 1.

* The truth of the physical reality and the truth of the spiritual and superconscient reality. Into the intermediate subjective and mental realities which stand between them, falsehood can enter, but it takes either truth from above or truth from below as the substance out of which it builds itself and both are pressing upon it to turn its misconstructions into truth of life and truth of spirit.

SANSKRIT CITATIONS

IN

THE LIFE DIVINE

VOL. II

(PART II)

CHAPTER XV

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ... ।

मुण्डकोपनिषत्

III. 1. 5.

... समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

गीता

VII. 1, 3.

CHAPTER XV

This Self is to be won by the Truth and by an integral knowledge.

Mundaka Upanishad.

III. 1. 5.

Hear how thou shalt know Me in my totality . . . for even of the seekers who have achieved, hardly one knows Me in all the truth of My being.

Gita.

VII. 1, 3.

CHAPTER XVI

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत ... ॥

बृहदारण्यकोपनिषत्

IV. 4. 7.

ब्रह्मैव सन्ब्रह्माप्येति ॥

बृहदारण्यकोपनिषत्

IV. 4. 6.

अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ॥

बृहदारण्यकोपनिषत्

IV. 4. 7.

अणुः पन्था विततः पुराणो मा' स्मृष्टोऽनुवित्तो मयैव ।

तेन धीरा अपि यन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥

बृहदारण्यकोपनिषत्

IV. 4. 8.

माता भूमिः पुत्रो अहं पृथिव्याः । ...

निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे । ...

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम् ।

ये संग्रामाः समितयस्तेषु चारु वदेम ते ॥

अथर्ववेद

XII. I. 12, 44, 56.

अथर्वा. भूमिः ;

12 त्र्यवसाना पञ्चपदा शक्वरी.

44 जगती 56 अनुष्टुप्

CHAPTER XVI

When all the desires that cling to the heart are loosed away from it, then the mortal becomes immortal, even here he possesses the Eternal.

Bṛihadaranyaka Upanishad.
IV. 4. 7.

He becomes the Eternal and departs into the Eternal.

Bṛihadaranyaka Upanishad.
IV. 4. 6.

This bodiless and immortal Life and Light is the Brahman.

Bṛihadaranyaka Upanishad.
IV. 4. 7.

Long and narrow is the ancient Path,—I have touched it, I have found it,—the Path by which the wise, knowers of the Eternal, attaining to salvation, depart hence to the high world of Paradise.

Bṛihadaranyaka Upanishad.
IV. 4. 8.

I am a son of Earth, the soil is my mother. . . . May she lavish on me her manifold treasure, her secret riches. . . . May we speak the beauty of thee, O Earth, that is in thy villages and forests and assemblies and wars and battles.

Atharva Veda.
XII. 1. 12, 44, 56.

सा नो भूतस्य भव्यस्य पत्नी उरुं लोकं पृथिवी नः कृणोतु ॥ ...
 यार्णवेऽधि सलिलमग्न आसीद् यां मायाभिरन्वचरन्मनीषिणः ।
 यस्या हृदयं परमे व्योमन्त्सत्येनावृतममृतं पृथिव्याः ।
 सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे ॥

अथर्ववेद

XII. 1. 1, 8.

अथर्वा, भूमिः

1 त्रिष्टुप्, 8 व्यवसानाषट्पदा विराडष्टिः

त्वं तमग्ने अमृतत्वं उत्तमे मर्तं दधासि श्रवसे दिवेदिवे ।
 यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये ॥

ऋग्वेद

I. 31. 7.

हिरण्यस्तूप आज्जिरसः

अग्निः, जगती,

नः ... देव ! दितिं च रास्वादितिमुरुष्य ॥

ऋग्वेद

IV. 2. 11.

वामदेवो गौतमः,

अग्निः त्रिष्टुप्

May Earth, sovereign over the past and the future, make for us a wide world. . . . Earth that was the water on the Ocean and whose course the thinkers follow by the magic of their knowledge, she who has her heart of immortality covered up by the Truth in the supreme ether, may she establish for us light and power in that most high kingdom.

Atharva Veda.

XII. I. I, 8.

O Flame, thou foundest the mortal in a supreme immortality for increase of inspired Knowledge day by day ; for the seer who has thirst for the dual birth, thou createst divine bliss and human joy.

Rig Veda.

I. 31. 7.

O Godhead, guard for us the Infinite and lavish the finite.

Rig Veda.

IV. 2. 11.

CHAPTER XVII

तत्त्वमसि, श्वेतकेतो !

छान्दोग्योपनिषत्,
VI. 8. 7.

ब्रह्मैव जीवस्सकलं जगच्च ... ।

विवेकचूडामणि
श्लोक 479.

प्रकृतिं विद्धि मे पराम् । जीवभूतां ... ययेदं धार्यते जगत् ॥
एतद्योनीनि भूतानि सर्वाणि ... ॥

गीता
VII. 5, 6.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि ;
नीलः पतङ्गो हरितो लोहिताक्षः ॥

श्वेताश्वतरोपनिषत्,
IV. 3, 4.

तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

श्वेताश्वतरोपनिषत्,
IV. 10.

CHAPTER XVII

Thou art That, O Svetaketu.

Chhandogya Upanishad.

VI. 8. 7.

The living being is none else than the Brahman, the whole world is the Brahman.

Vivekachudamani.

Verse 479.

My supreme Nature has become the living being and this world is upheld by it all beings have this for their source of birth.

Gita.

VII. 5, 6.

Thou art man and woman, boy and girl ; old and worn thou walkest bent over a staff ; thou art the blue bird and the green and the scarlet-eyed. . . .

Swetaswatara Upanishad.

IV. 3, 4.

This whole world is filled with beings who are His members.

Swetaswatara Upanishad.

IV. 10.

CHAPTER XVIII

यत् सानोः सानुमारुहत् , ...

तदिन्द्रो अर्थं चेतति . ॥

ऋग्वेद

I. 10. 2.

मधुच्छन्दाः वैश्वामित्रः,

इन्द्रः अनुष्टुप् .

द्विमाता होता विदथेषु सम्रालन्वग्रं चरति क्षेति बुध्नः ॥

ऋग्वेद

III. 55. 7.

प्रजापति वैश्वामित्रः,

विश्वेदेवाः, त्रिष्टुप् .

पृथिव्याऽअहमुदन्तरिक्षमारुहमन्तरिक्षादिवमारुहम् ।

दिवो नाकस्य पृष्ठात् स्वर्ग्योतिरगामहम् ॥

यजुर्वेद

17. 67.

CHAPTER XVIII

As he mounts from peak to peak, . . . Indra makes him conscious of that goal of his movement.

Rig Veda.

I. 10. 2.

A son of the two Mothers, he attains to kingship in his discoveries of knowledge, he moves on the summit, he dwells in his high foundation.

Rig Veda.

III. 55. 7.

I have arisen from earth to the mid-world, I have arisen from the mid-world to heaven, from the level of the firmament of heaven I have gone to the Sun-world, the Light.*

Yajur Veda.

17. 67.

* The four planes of Matter, Life, pure Mind and Supermind.

CHAPTER XIX

अज्ञानभूः सप्तपदा ज्ञभूः सप्तपदैव हि ॥

महोपनिषत् V. 1.

इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत् ।
तुगीयं स्वज्जनयद्विश्वजन्यः ॥
ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः ।
विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त ॥
... .. अश्मन्मयानि नहना व्यस्यन् ।
बृहस्पतिरभिक्रानिक्रदद्वाः ॥
अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्त्रा आकर्वि हि तिस्र आवः ॥
विभिद्या पुरं शयथेमपार्चीं निष्त्रीणि साकमुदधेरकृन्तत् ।
बृहस्पतिरुषसं सूर्यं गाम्, अर्कं विवेद स्तनयन्निव द्यौः ॥

ऋग्वेद

X. 67. 1-5.

अयास्य आङ्गिरसः,

बृहस्पतिः त्रिष्टुप्.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरदिमरधमत् तमांसि ॥

ऋग्वेद

IV. 50. 4.

वामदेवो गौतमः.

बृहस्पतिः त्रिष्टुप्.

CHAPTER XIX

Seven steps has the ground of the Ignorance, seven steps has the ground of the Knowledge.

Mahopanishad.

V. 1.

He found the vast Thought with seven heads that is born of the Truth ; he created some fourth world and became universal. The Sons of Heaven, the Heroes of the Omnipotent, thinking the straight thought, giving voice to the Truth, founded the plane of illumination and conceived the first abode of the Sacrifice. . . . The Master of Wisdom cast down the stone defences and called to the Herds of Light, . . . the herds that stand in the secrecy on the bridge over the Falsehood between two worlds below and one above ; desiring Light in the darkness, he brought upward the Ray-Herds and uncovered from the veil the three worlds ; he shattered the city that lies hidden in ambush, and cut the three out of the Ocean, and discovered the Dawn and the Sun and the Light and the World of Light.

Rig Veda.

X. 67. 1-5.

The Master of Wisdom in his first coming to birth in the supreme ether of the great Light,—many his births, seven his mouths of the Word, seven his Rays,—scatters the darknesses with his cry.

Rig Veda.

IV. 50. 4.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः । ...
 न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥
 वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥
 जातस्य हि ध्रुवो मृत्यु ध्रुवं जन्म मृतस्य च । ...

गीता

II. 18, 20, 22,
 27.

... आत्मविवृद्धिजन्म ।
 कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसंप्रपद्यते ॥
 स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ॥
 श्वेताश्वतरोपनिषत्,
 V. 11, 12.

CHAPTER XX

An end have these bodies of an embodied soul that is eternal ; it is not born nor dies nor is it that having been it will not be again. It is unborn, ancient, ever-lasting ; it is not slain with the slaying of the body. As a man casts from him his worn-out garments and takes others that are new, so the embodied being casts off its bodies and joins itself to others that are new. Certain is the death of that which is born and certain is the birth of that which dies.

Gita.

II. 18, 20, 22, 27.

There is a birth and growth of the self. According to his actions the embodied being assumes forms successively in many places ; many forms gross and subtle he assumes by force of his own qualities of nature.

Swetaswatara Upanishad.

V. 11. 12.

सप्त इमे लोका येषु चरन्ति प्राणा
गुहाशया निहिताः सप्त सप्त ॥

मुण्डकोपनिषत्
II. 1. 8.

पञ्च जना मम होत्रं जुषन्तां गोजाता उत ये यज्ञियासः ।
पृथिवी नः पार्थिवात्पात्वंहसो ऽन्तरिक्षं दिव्यात् पात्वस्मान् ॥
तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष
धिया कृतान् ।

अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥ ...
सतो नूनं कवयः सं शिशीत वाशीभिर्याभिरमृताय तक्षथ ।
विद्वांसः पदा गुह्यानि कर्तन येन देवासो अमृतत्वमानशुः ॥

ऋग्वेद

X. 53. 5, 6, 10.

ऋषिः— अग्निः सौचीकः

6, 10 देवाः

देवता— 5 देवाः

6, 10 अग्निः

छन्दः— 5 त्रिष्टुप्,

6, 10 जगती.

ऊर्ध्वमूलोऽवाक् शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद्वृह तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तद्गु नात्येति कश्चन । एतद्वै तत् ॥

कठोपनिषत्

VI. 1.

CHAPTER XXI

Seven are these worlds in which move the life-forces that are hidden within the secret heart as their dwelling-place seven by seven.

Mundaka Upanishad.

II. 1. 8.

May the Peoples of the five Births accept my sacrifice, those who are born of the Light and worthy of worship ; may Earth protect us from earthly evil and the Mid-Region from calamity from the gods. Follow the shining thread spun out across the mid-world, protect the luminous paths built by the thought ; weave an inviolate work, become the human being, create the divine race. . . . Seers of truth are you, sharpen the shining spears with which you cut the way to that which is Immortal ; knowers of the secret planes, form them, the steps by which the gods attained to Immortality.

Rig Veda.

X. 53. 5, 6, 10.

This is the eternal Tree with its root above and its branches downward ; this is Brahman, this is the Immortal ; in it are lodged all the worlds and none goes beyond it. This and That are one.

Katha Upanishad.

VI. 1.

CHAPTER XXII

अस्माल्लोकात्प्रेत्य ;
एतमन्नमयमात्मानमुपसंक्रम्य ;
एतं प्राणमयमात्मानमुपसंक्रम्य ;
एतं मनोमयमात्मानमुपसंक्रम्य ;
एतं विज्ञानमयमात्मानमुपसंक्रम्य ;
एतमानन्दमयमात्मानमुपसंक्रम्य ;
इमांल्लोकान्कामाग्नी कामरूप्यनुसंचरन् ॥

तैत्तिरीयोपनिषत्
III. 10. 5.

अथो खल्वाहुः काममय एवायं पुरुष इति,
स यथाकामो भवति तत्क्रतुर्भवति,
यत्क्रतुर्भवति तत्कर्म कुरुते,
यत्कर्म कुरुते तदभिसंपद्यते ॥...
तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

बृहदारण्यकोपनिषत्
IV. 4. 5, 6.

CHAPTER XXII

He passes in his departure from this world to the physical Self ; he passes to the Self of life ; he passes to the Self of mind ; he passes to the Self of knowledge ; he passes to the Self of bliss ; he moves through these worlds at will.

Taittiriya Upanishad.

III. 10. 5.

They say indeed that the conscious being is made of desire. But of whatsoever desire he comes to be, he comes to be of that will, and of whatever will he comes to be, he does that action, and whatever his action, to (the result of) that he reaches. . . . Adhered to by his Karma,* he goes in his subtle body to wherever his mind cleaves, then, coming to the end of his Karma, even of whatsoever action he does here, he returns from that world to this world for Karma.

Brihadaranyaka Upanishad.

IV. 4. 5, 6.

* Action, *karma*. In the view expressed in this verse of the Upanishad the Karma or action of this life is exhausted by the life in the world beyond in which its results are fulfilled and the soul returns to earth for fresh Karma. The cause of birth in this world, of Karma, of the soul's passage to other-world existence and its return here is, throughout, the soul's own consciousness, will and desire.

गुणन्वयो यः फलकर्मकर्ता
 कृतस्य तस्यैव स चोपभोक्ता ।
 प्राणाधिपः संचरति स्वकर्मभिः ॥
 संकल्पाहंकारसमन्वितो यः
 बुद्धेर्गुणेनात्मगुणेन चैव ... दृष्टः ॥
 बालाग्रशतभागस्य शतधा कल्पितस्य च ।
 भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥
 नैव स्त्री न पुमानेष न चैवायं नपुंसकः,
 यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥

श्वेताश्वतरोपनिषत्
 V. 7-10.

मर्तासः सन्तो अमृतत्वमानशुः ॥

ऋग्वेद
 I. 110. 4.
 कुत्स आगिरसः,
 ऋभवः, जगती

Equipped with qualities, a doer of works and creator of their consequences, he reaps the result of his actions ; he is the ruler of the life and he moves in his journey according to his own acts ; he has idea and ego and is to be known by the qualities of his intelligence and his quality of self. Smaller than the hundredth part of the tip of a hair, the soul of the living being is capable of infinity. Male is he not nor female nor neuter, but is joined to whatever body he takes as his own.

Swetaswatara Upanishad.

V. 7-10.

Mortals, they achieved immortality.

Rig Veda.

I. 110. 4.

CHAPTER XXIII

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः ... साक्षी चेता केवलः ... ॥

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ॥

श्वेताश्वतरोपनिषत्,
VI. 11, 12.

एकैकं जालं बहुधा विकुर्वन् अस्मिन्क्षेत्रे संचरत्येष देवः ॥

... ... योनिस्वभावानधितिष्ठत्येकः ॥

यच्च स्वभावं पचति विश्वयोनिः पान्यांश्च सर्वान्परिणामयेद्यः ।

... ... गुणांश्च सर्वान्विनियोजयेद्यः ॥

श्वेताश्वतरोपनिषत्
V. 3-5.

एकं रूपं बहुधा यः करोति ।

कठोपनिषत्
V. 12.

क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।

बह्वीनां गर्भो अपसामुपस्यान्महान् कविर्निश्चरति स्वधावान् ॥

आविष्ट्यो वर्धते चारुरासु जिह्वानामूर्ध्वः स्वयशा उपस्थे ।...

ऋग्वेद
I. 95. 4, 5.
कुत्स आङ्गिरसः
अग्निः, त्रिष्टुप्

असतो मा सद्गमय'तमसो मा ज्योतिर्गमय मृत्योर्मामृतं ।

बृहदारण्यकोपनिषत्
I. 3. 28.

CHAPTER XXIII

The one Godhead secret in all beings, all-pervading, the inner Self of all, presiding over all action, witness, conscious knower and absolute . . . the One in control over the many who are passive to Nature, fashions one seed in many ways.

Swetaswatara Upanishad.

VI. 11. 12.

The Godhead moves in this Field modifying each web of things separately in many ways One, he presides over all wombs and natures ; himself the womb of all, he is that which brings to ripeness the nature of the being and he gives to all who have to be matured their result of development and appoints all qualities to their workings.

Swetaswatara Upanishad.

V. 3-5.

He fashions one form of things in many ways.

Katha Upanishad.

V. 12.

Who has perceived this truth occult, that the Child gives being to the Mothers by the workings of his nature? An offspring from the lap of many Waters, he comes forth from them a seer possessed of his whole law of nature. Manifested, he grows in the lap of their crookednesses and becomes high, beautiful and glorious.

Rig Veda.

I. 95. 4, 5.

From the non-being to true being, from the darkness to the Light, from death to Immortality.

Brihadaranyaka Upanishad.

I. 3. 28.

CHAPTER XXIV

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

गीता IV. 11.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥
स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान् मयैव विहितान्हितान् ॥
अन्तवत्तु फलं तेषाम् ।
देवान् देवयजो यान्ति ॥
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

गीता

VII. 21-23.

IX. 25.

... न यासु चित्रं दृष्टो न यक्षम् ।
... न वां निष्यान्यचिते अभूवन् ॥

ऋग्वेद

VII. 61. 5.

मैत्रावरुणिर्वसिष्ठः,

मित्रावरुणौ, त्रिष्टुप्.

कविर्न निष्यं विदथानि साधन् ।
दिव इत्था जीजनत् सप्त कारूनह्ना चिच्चक्रुर्वयुना गुणन्तः ॥

ऋग्वेद

IV. 16. 3.

वामदेवो गौतमः ,

इन्द्रः, त्रिष्टुप्.

CHAPTER XXIV

Even as men come to Me, so I accept them. It is my path that men follow from all sides Whatever form the worshipper chooses to worship with faith, I set in him firm faith in it, and with that faith he puts his yearning into his adoration and gets his desire dispensed by me. But limited is that fruit. Those whose sacrifice is to the gods, to elemental spirits, reach the gods, reach the elemental spirits, but those whose sacrifice is to Me, to Me they come.

Gita.

IV. 11 ; VII. 21-23 ; IX. 25.

In these there is not the Wonder and the Might ; the truths occult exist not for the mind of the ignorant.

Rig Veda.

VII. 61. 5.

As a seer working out the occult truths and their discoveries of knowledge, he brought into being the seven Craftsmen of heaven and in the light of the day they spoke and wrought the things of their wisdom.

Rig Veda.

IV. 16. 3.

... निण्या वचांसि । निवचना कवये काव्यानि ... ॥

ऋग्वेद

IV. 3. 16.

वामदेवो गौतमः ,

अग्निः त्रिष्टुप्.

नकिर्ह्येषां जनूंषि वेद ते अङ्ग विद्रे मिथो जनित्रम् ॥

एतानि धीरो निष्या चिकेत पृश्निर्यदूधो मही जभार ॥

ऋग्वेद

VII. 56. 2, 4.

मैत्रावरुणिर्वसिष्ठः,

मरुतः, द्विपदा विराट्

वेदान्तविज्ञानमुनिश्चितार्थाः ... शुद्धसत्त्वाः ।

मुण्डकोपनिषत्

III. 2. 6.

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥

... ... ज्ञानवृत्ताः कृतात्मानः ।

ते सर्वगं सर्वतः प्राप्य धीराः युक्तात्मानः सर्वमेवाविशन्ति ॥

मुण्डकोपनिषत्

III. 2. 4, 5.

Seer-wisdoms, secret words that speak their meaning to the seer.

Rig Veda.

IV. 3. 16.

None knows the birth of these ; they know each other's way of begetting : but the Wise perceives these hidden mysteries, even that which the great Goddess, the many-hued Mother, bears as her teat of knowledge.

Rig Veda.

VII. 56. 2, 4.

Made certain of the meaning of the highest spiritual knowledge, purified in their being.

Mundaka Upanishad.

III. 2. 6.

He strives by these means and has the knowledge : in him this spirit enters into its supreme status Satisfied in knowledge, having built up their spiritual being, the Wise, in union with the spiritual self, reach the Omnipresent everywhere and enter into the All.

Mundaka Upanishad.

III. 2. 4, 5.

CHAPTER XXV

पुरुषो मध्य आत्मनि तिष्ठति । ईशानो भूतभव्यस्य ... ॥

... .. ज्योतिरिवावधूमकः ॥ ...

तं स्वाच्छरीरात् प्रवृहेत् ... धैर्येण ॥

कठोपनिषत्

IV. 12, 13.

VI. 17.

तदर्थं केतो हृद् आ वि चष्टे ।

ऋग्वेद

I. 24. 12.

आजीगर्तिः शुनःशेषः

स कृत्रिमो वैश्वामित्रो देवरातः

वरुणः, त्रिष्टुप्.

... .. अहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

गीता

X. 11.

नीचीनाः स्थुरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतव स्युः ॥

... .. वरुणेह बोध्युरुशंस ... ॥

अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥

ऋग्वेद

I. 24. 7, 11, 15.

आजीगर्तिः शुनःशेषः

स कृत्रिमो वैश्वामित्रो देवरातः

वरुणः, त्रिष्टुप्.

हँसः शुचिषत् ... ऋतजा ... ऋतं बृहत् ॥

कठोपनिषत्

V. 2.

CHAPTER XXV

A conscious being is in the centre of the self, who rules past and future ; he is like a fire without smoke That, one must disengage with patience from one's own body.

Katha Upanishad.

IV. 12, 13 ; VI. 17.

An intuition in the heart sees that truth.

Rig Veda.

I. 24. 12.

I abide in the spiritual being and from there destroy the darkness born of ignorance with the shining lamp of knowledge.

Gita.

X. 11.

These rays are directed downwards, their foundation is above : may they be set deep within us . . . O Varuna, here awake, make wide thy reign ; may we abide in the law of thy workings and be blameless before the Mother Infinite.

Rig Veda.

I. 24. 7, 11, 15.

The Swan that settles in the purity born of the Truth,—itself the Truth, the Vast.

Katha Upanishad.

V. 2.

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।

ऋग्वेद

I. 23. 5.

मेधातिथिः काण्वः.

मित्रावरुणौः, गायत्री

तिस्रो वाचः ... ज्योतिरग्रा ॥

त्रिधातु शरणं शर्म ... त्रिवर्तु ज्योतिः ॥

ऋग्वेद

VII. 101. 1, 2.

मैत्रावरुणिर्वसिष्ठः,

पर्जन्यः, त्रिष्टुप्

चत्वार्यन्या भुवनानि निर्णिजे चारुणि चक्रे यदृतैरवर्धत ॥

ऋग्वेद

IX. 70. 1.

रेणुर्वैश्वामित्रः

पवमानः सोमः, जगती.

सं दक्षेण मनसा जायते कविः ; ऋतस्य गर्भो ... ।

... ... गुहा हितं जनिम नेममुद्यतम् ॥

ऋग्वेद

IX. 68. 5.

वत्सप्रिर्भालन्दनः

पवमानः सोमः, जगती,

CHAPTER XXVI

Masters of the Truth-Light who make the Truth grow by the Truth.

Rig Veda.

I. 23. 5.

Three powers of Speech that carry the Light in their front,
. . . a triple house of peace, a triple way of the Light.

Rig Veda.

VII. 101. 1, 2.

Four other worlds of beauty he creates as his form when he has grown by the Truths.

Rig Veda.

IX. 70. 1.

He is born a seer with the mind of discernment ; an offspring of the Truth, a birth set within in the secrecy, half arisen into manifestation.

Rig Veda.

IX. 68. 5.

... बृहच्छ्वसः ... ज्योतिष्कृतः ... प्रचेतसः ।
... विश्ववेदसः ... ऋतावृधः ॥

ऋग्वेद

X. 66. 1.

वसुकणो वासुकः

विश्वदेवाः, जगती.

उद् वयं तमसस्पृज्योतिष्पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

ऋग्वेद

I. 50. 10.

प्रस्कण्वः काण्वः

सूर्यः, अनुष्टुप्.

Possessed of a vast inspired wisdom, creators of the Light,
conscious all-knowers, growing in the Truth.

Rig Veda.

X. 66. 1.

Beholding the higher Light beyond the darkness we came
to the divine Sun in the Godhead, to the highest Light of all.

Rig Veda.

I. 50. 10.

CHAPTER XXVII

अभूदु पारमेतवे पन्था ऋतस्य साधुया ।
अदर्शि वि सृतिर्दिवः ॥

ऋग्वेद

I. 46. II.

प्रस्कण्वः काण्वः,
अस्विनौ, गायत्री.

ऋतं चिकित्व ऋतमिष्विकिद्धृतस्य धारा अनु तृन्धि पूर्वीः ॥

ऋग्वेद

V. 12. 2.

सुतंभर आत्रयः,
अग्निः, त्रिष्टुप्.

अग्नीषोमा चेति तद् वीर्यं वाम्, ... अविन्दतं ज्योतिरेकं बहुभ्यः ॥

ऋग्वेद

I. 93. 4.

गोतमो राहूगणः,
अग्नीषोमौ, त्रिष्टुप्.

एषा व्येनी भवती द्विबही ... ।

ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥

ऋग्वेद

V. 80. 4.

सत्यश्रवा आत्रेयः,
उषाः, त्रिष्टुप्.

ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।

ऋग्वेद

V. 15. 2.

वरुण आङ्गिरसः
अग्निः, त्रिष्टुप्.

CHAPTER XXVII

A perfect path of the Truth has come into being for our journey to the other shore beyond the darkness.

Rig Veda.

I. 46. 11.

O Truth-Conscious, be conscious of the Truth, cleave out many streams of the Truth.

Rig Veda.

V. 12. 2.

O Flame, O Wine, your force has become conscious ; you have discovered the One Light for the many.

Rig Veda.

I. 93. 4.

Pure-white and dual in her largenesses, she follows effectively, like one who knows, the path of the Truth and diminishes not its directions.

Rig Veda.

V. 80. 4.

By the Truth they hold the Truth that holds all, in the power of the Sacrifice, in the supreme ether.

Rig Veda.

V. 15. 2.

अजीजनो अमृत मर्त्येष्वं ऋतस्य धर्मन्नमृतस्य चारुणः ॥

ऋग्वेद

IX. 110. 4.

व्यरुणस्तौवृष्णः

त्रसदस्युः पौरुकुत्स्यः

पवमानः सोमः, ऊर्ध्वबृहती.

ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥

ऋग्वेद

IX. 108. 8.

ऊर्ध्वसद्मा अङ्गिरसः

पवमानः सोमः, सतोबृहती.

O Immortal, thou art born in mortals in the law of the Truth, of Immortality, of Beauty. . . . Born from the Truth, he grows by the Truth,—a King, a Godhead, the Truth, the Vast.

Rig Veda.

IX. 110. 4 ; 108. 8.

CHAPTER XXVIII

त्वमग्ने वृजिनवर्तनि नरं सक्मन् पिपर्षि विदथे विचर्षणे ।

ऋग्वेद

I. 31. 6.

हिरण्यस्तूप आङ्गिरसः

अग्निः, जगती.

उभे पुनामि रोदसी ऋतेन ... ।

ऋग्वेद

I. 133. 1.

परुच्छेपो दैवोदासिः,

इन्द्रः, त्रिष्टुप्.

सो मदः ।

द्वा जना यातयन्नन्तरीयते नरा च शंसं दैव्यं च धर्तरी ॥

ऋग्वेद

IX. 86. 42.

भौभोऽत्रिः

पवमानः सोमः, जगती

ते अस्य सन्तु केतवोऽमृत्यवो ऽदाभ्यासो जनुषी उभे अनु ।

येभिर्नृम्णा च देव्या च पुनते ॥

ऋग्वेद

IX. 70. 3.

रेणुर्वैश्वामित्रः

पवमानः सोमः, जगती.

आदित् ते विश्वे, क्रतुं जुषन्त

शृष्काद् यद् देव, जीवो जनिष्ठाः ।

भजन्त विश्वे, देवत्वं नाम

ऋतं सपन्तो, अमृतमेवैः ॥

ऋग्वेद

I. 68. 2.

पराशरः शाक्त्य,

अग्नि, द्विपदा विराट्.

CHAPTER XXVIII

O seeing Flame, thou carriest man of the crooked ways
into the abiding truth and the knowledge.

Rig Veda.

I. 31. 6.

I purify earth and heaven by the Truth.

Rig Veda.

I. 133. 1.

His ecstasy, in one who holds it, sets into motion the two
births, the human self-expression and the divine, and moves
between them.

Rig Veda.

IX. 86. 42.

May the invincible rays of his intuition be there seeking
immortality, pervading both the births; for by them he sets
flowing in one movement human strengths and things divine.

Rig Veda.

IX. 70. 3.

Let all accept thy will when thou art born a living god
from the dry tree, that they may attain to divinity and reach
by the speed of thy movements to possession of the Truth and
the Immortality.

Rig Veda.

I. 68. 2.

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of psychological discoveries made at high altitudes of our being. The Veda and the Upanishad have been waiting for centuries for the next forward and inevitable step. That step has now been taken. The result of that step is The Life Divine."

—Mr. V. Chandrasekharam in *The Tribune*